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ing in general the aim or purpose of the ought), "What shall I do in order to attain this or that end?" And, thirdly, "What shall I do to be happy?" The third question reappears in the other formulation, "What shall I be?" The author does not intend in the present pamphlet to give an exposition of moral goodness, but only to prepare the field in a philosophical *Vorarbeit*, and thus to indicate the foundation for a scientific ethics.

While most of our modern ethicists would regard the idea of absolute value as something self-contradictory, Felix Krueger proposes to utilise this stone of offence rejected by the builders and to make it the head of the corner. His ethics is based upon the solution of the question, "What possesses for man an absolute value?" (P. 3). While he does not advocate a reckless return to Kant, he believes that we have not yet drawn to-day all the consequences of his ethical doctrine; he proposes to transcend Kant by understanding him. In contrast to the view that identifies value with desirability, Krueger discovers value only in the constancy of desirability. Valuable is not what I desire under given conditions, but that which also remains or must remain an object of volition. Krueger believes that the idea of valuation alone can overcome the ethical eudæmonism of our age (p. 45). He says that the main thing is to organise (i. e., join harmoniously) the possibly greatest variety of volitions through psychical functions (p. 66), and thus we reach "the ethical ideal" which consists in this, that "one shall develop as much as possible into an evaluating man—*ein werthender Mensch*." (P. 79.) P. C.

BEITRÄGE ZUR PHYSIOLOGIE DES CENTRALNERVENSYSTEMS. Von *Max Verworn*.

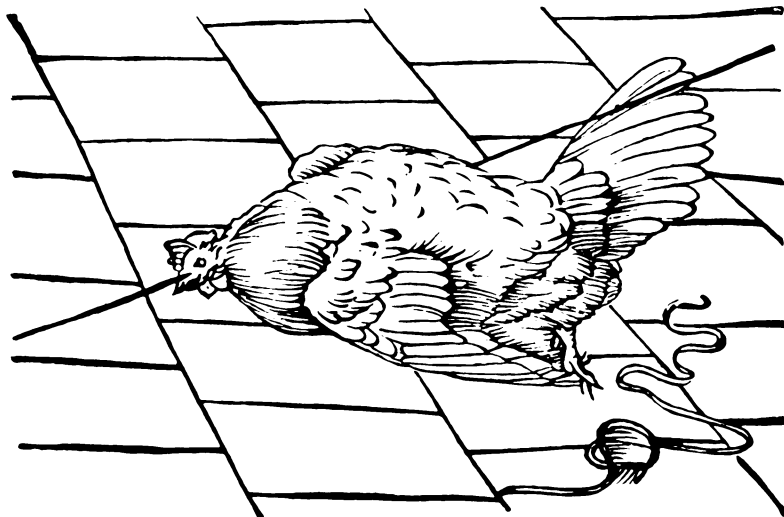
Dr. med., a. o. Professor der Physiologie an der Universität Jena. Erster Theil. Die sogenannte Hypnose der Thiere. Mit 18 Abbildungen im Text. Jena: Verlag von Gustav Fischer. 1898. Price, 2.50 Mk.

Max Verworn possesses the ability of presenting a topic in an interesting way and the present pamphlet will be welcome to many who desire a popular explanation of the various symptoms of those phenomena which go by the name of animal hypnosis. The reader will be pleased to find a literal quotation of the famous passage<sup>1</sup> of Kirchner's *Experimentum Mirabile de Imaginatione Gallinæ*, together with the original woodcut of the hypnotised hen (See p. 318). That this famous Jesuit cannot lay any claim to the discovery of this trick has been proved by Preyer who called attention to a description of the same experiment which Schwenter<sup>2</sup> made ten years before the appearance of Kirchner's *Ars Magna*. The experiment was regarded as a phenomenon of magnetism and in modern days of hypnotism, and similar experiments have been made by Czermak and others with other animals. Verworn passes in review the experiments made on birds, mammals, reptiles, amphibia, and the crayfish. The results on fishes, as obtained by Danilewski,

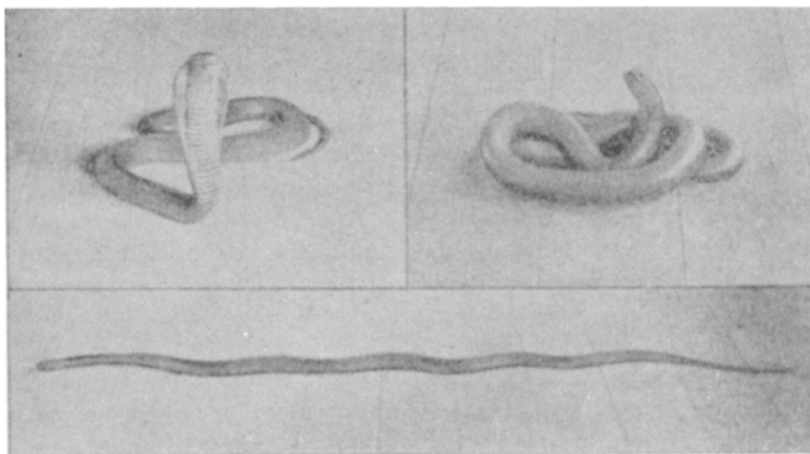
<sup>1</sup> Athanasius Kirchner, *Ars Magna Lucis et Umbrae*, Rome, 1646.

<sup>2</sup> Daniel Schwenter, *Deliciae Physico-Mathematicæ oder mathematische und philosophische Erquickungsstunden*, etc. Nürnberg, 1636.

must be regarded as doubtful. Verworn himself made his own experiments mainly on guinea pigs, chickens, and frogs, and comes to the conclusion that the rigidity exhibits always that position which the animal tried to correct, and it is not due



to absence of strong motor impulses. There is no reason to seek for other causes of this abnormal condition than muscular fatigue (pp. 50 and 55), which result is corroborated by the fact that the experiments are successful also with hens



whose cerebrum has been carefully removed without injuring the cerebellum (p 53). Verworn's theory is that the rigidity is produced—and the same would be true of the passive condition of the body in natural sleep—not directly through fatigue, i. e., not through the over-exertion of dissimulation in the tissues, but through a

more vigorous assimilation which by its peculiar activity produces the phenomenon of inhibition.

We may add that according to Verworn (and perhaps he is right) the rigidity of the Egyptian snake *Naja Haje*, which is produced by a slight pressure of the neck below the swelling of the head when in a striking attitude, is of a different character. The fact possesses a peculiar interest on account of the Biblical report of the tricks of Egyptian priests in which Moses is said to have surpassed them. Verworn says that in the hen, the frog, the guinea pig, etc., the cause of the rigidity is the exertion made for the sake of freeing themselves from the awkward position, but the *Naja Haje* becomes motionless through the pressure upon a definite (although not well circumscribed) region of the body (p. 41). He observed, however, that the snake when rendered motionless, merely resembles a stick; it is not stiff but flaccid and pliant. (See second cut.)

P. C.

HANDBUCH DER MENSCHLICH-NATÜRLICHEN SITTENLEHRE FÜR ELTERN UND ERZIEHER. By *A. Döring*. Stuttgart: Fr. Frommanns Verlag. 1899. Pages, 415. Price, 5 M.

The German society for ethical culture proposed a prize competition for a satisfactory ethical text-book for parents and educators, but the prize was not awarded. Hence the author believes that the demand is not yet satisfied and offers his book as an attempt to compile the main results of morality on a scientific basis in a popular form. He claims that the ethical (*das Sittliche*) is something which does not change with the change of time but remains essentially the same. Its highest doctrine is never to harm a sentient being without necessity and without an imperative reason, but on the contrary to further as much as possible the welfare of every sentient being" (p. 33). The author's position is characterised by excluding God and man's own self from the domain of an ethical motivation; for although God is regarded in the Bible as a sentient being, we cannot according to a modern conception of the Deity believe that we can do him any harm. This, however, does not exclude the fact that those who believe in God can subjectively become guilty of immorality in their conduct toward him.

As to ourselves, Döring thinks we have no direct, but only indirect duties viz., in so far as our personality affects the destinies of other sentient beings. Upon this basis the author discusses the virtues: justice in its various relations, duty (*Berufstreue*), goodness (*Güte*) as shown in taking care of others (*Fürsorge*), and discretion (*Weisheit*). The sexual problem and temperance are treated under this last head. He then ventilates a number of ethical problems such as sympathy and love, adaptation to society, conscience, original sin, stirpiculture; a special part is devoted to the realisation of morality, and the book ends with the author's specialised advice as to the way children should be educated before they attain the maturity in which they can receive the instruction of ethical culture.

The book contains nothing that could be called startling or new, except in